ISSN-0971-927x

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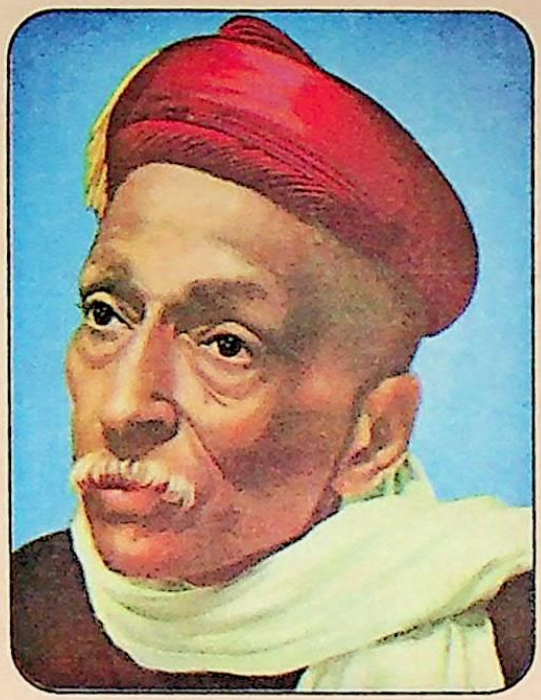
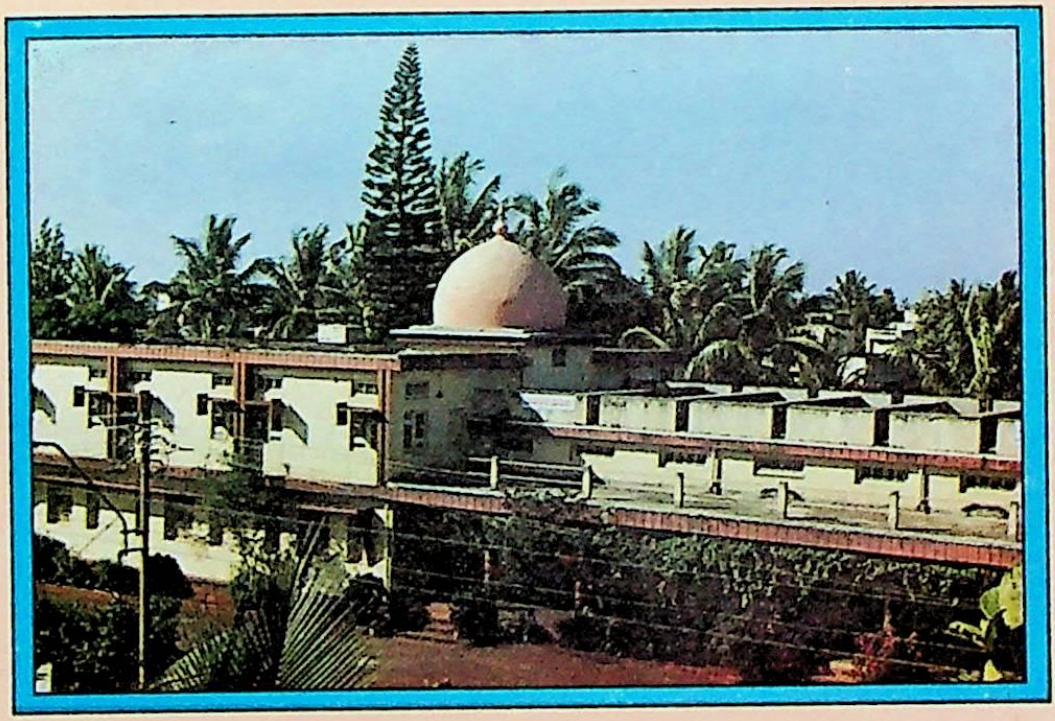


PATHWAY TO GOD

A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION. PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

Vol. XXXII **JANUARY - MARCH 1998** **No. 2**



Academy of Comparative Philosophy & Religion, BELGAUM.

GOLDEN JUBILEE YEAR OF INDEPENDENCE

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life, Devoted to Religion, Philosophy, Mysticism & Science of Yoga.

Vol. XXXII No. 2 PRICE : Rs. 10.00
January-March 1998 (ISSN-0971-927x)

Editor ☎ : (0831) 30701
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Publishers : ☎ : (0831) 22231
Academy of Comparative Philosophy & Religion
Shri Gurudeo Mandir,
Hindwadi,
Belgaum - 590 011.

◆

Printers : ☎ : (0831) 421029
Swastik Printing Press
Huns Talkies Road,
Belgaum - 590 002.

Articles on related topics, solicited. They should be typed on one side of paper with Double spacing

ANNUAL SUBSCRIPTION
India (Bharat) Rs. 35-00
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Foreign
(by Airmail) US$ 45-00

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Editor :
Shri P. D. Dharwarkar
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Phone : 30701

Prayer

For meditation on Sadguru

॥ श्री सद्गुरु ध्यान स्तोत्रम् ॥

१) हृदि तिष्ठति यो नित्यं पूर्णब्रह्मसनातनम् ।
आदिमध्यान्तरहितं तं ध्यायेत् सद्गुरुंपरम् ॥

One should meditate on Sadguru, The Spiritual Teacher, who always resides in our heart who is himself the everlasting Brahma, the Perfection absolute and who has no beginning, no mid-course & no end.

२) स्वयं भक्तिं स्वयं ज्ञानं ज्ञानातीत विमत्सरम् ।
विमलं ह्यात्मरूपं च तं ध्यायेत् सद्गुरुं परम् ॥

One should meditate on Sadguru, The Spiritual Teacher, who is himself Devotion incarnate, knowledge incarnate as well as beyond knowledge, without envy, without impurity and incarnation of Supreme Self.

३) जीवोद्धारकरं नित्यं जीवग्रंथेश्च भेदकं ।
अज्ञाननाशकं देवं तं ध्यायेत् सद्गुरुं परम् ॥

One should meditate on Sadguru, The Spiritual Teacher, who is ever ready for upliftment of beings and to cut away the knot of bondage and it is He who removes ignorance.

४) शिवशक्तिस्वरूपेण विश्वाभासप्रवर्तकम् ।
परं प्रकाशरूपं च तं ध्यायेत् सद्गुरुं परम् ॥

One should meditate on Sadguru, The Spiritual Teacher, who represents the mighty power of Lord Shiva, who reflects the whole universe in himself and who belongs to the world

beyond and is ever-illumined.

५) भवाब्धितारकं देवं स्वयंभवस्वरूपिणम् ।
अज्ञानमोचकं सत्यं तं ध्यायेत् सद्गुरुं परम् ॥

One should meditate on Sadguru, The Spiritual Teacher, who is The God to help us cross The ocean of life in this world and at the same time contains within himself the whole life of this world. He holds the Truth which destroys ignorance.

६) प्रणवं प्रणवातीतं भुक्तिमुक्तिप्रदायकम् ।
ज्ञानाज्ञानपरं नित्यं तं ध्यायेत् सद्गुरुंपरम् ॥

One should meditate on Sadguru, The Spiritual Teacher, who is himself the primordial sound of Om & is also beyond the same; who can bless us with the glories of worldly life as well as release from its bondage & who is beyond the concept of knowledge & ignorance.

७) ध्यानातीतं परं शान्तं स्वयं शुद्धं सनातनम् ।
अज्ञानमोचकं पूर्णं तं ध्यायेत् सद्गुरुं परम् ॥

One should meditate on Sadguru, The Spiritual Teacher, who is beyond the realm of meditation, in absolute purity, in absolute peace, everpresent and who is the remover of ignorance.

८) ज्ञानं विज्ञानसहितं अलिप्तं शान्तिदायकम् ।
भक्तोद्धार परं पूर्णं तं ध्यायेत् सद्गुरुं परम् ॥

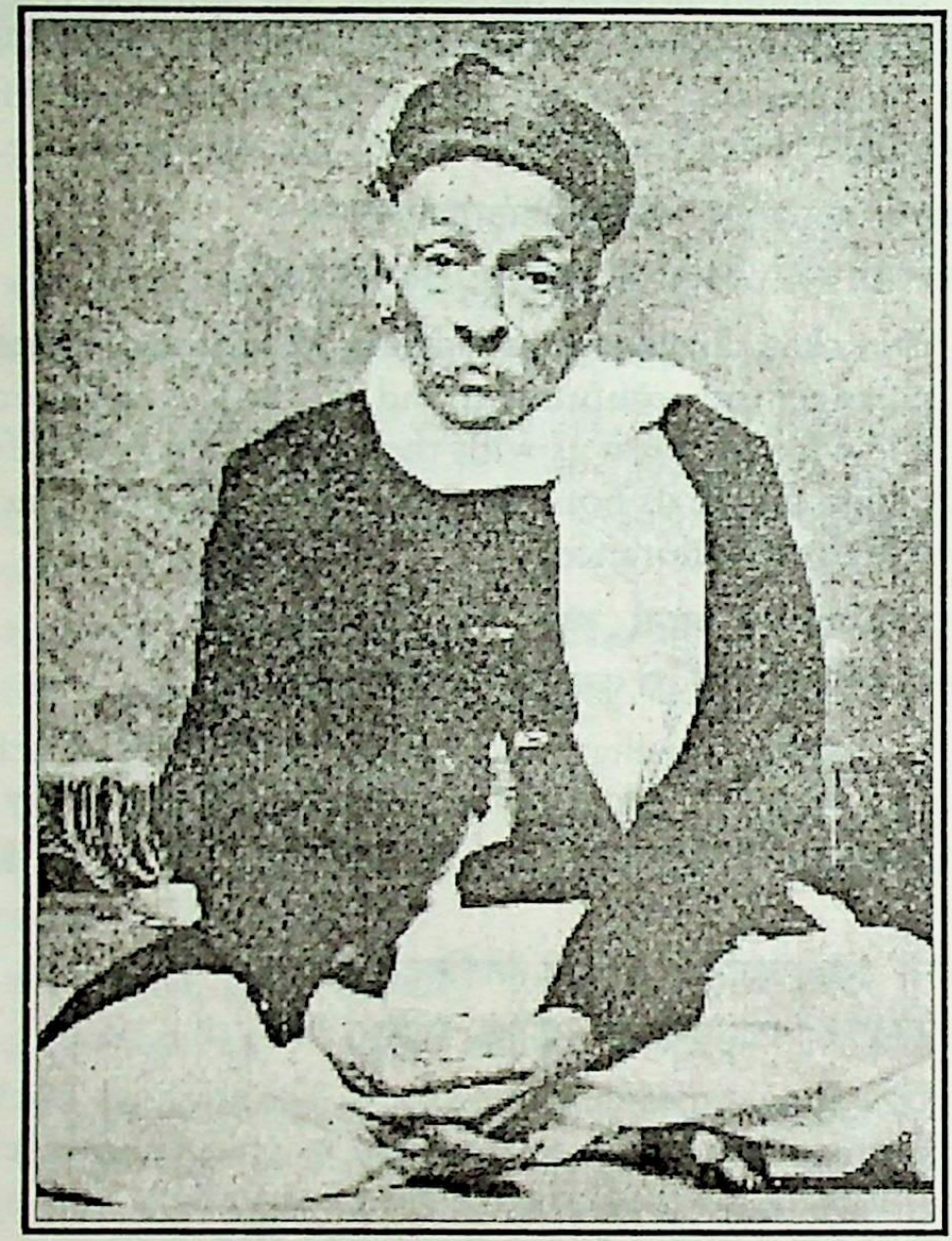
One should meditate on Sadguru, The Spiritual Teacher, who is the possessor of knowledge and its practice, untouched by worldly activities and bringing peace everywhere; who is the saviour of his devotees & is himself, The Perfection.

९) चिन्तनं शुद्धभावेन स्तोत्रस्यास्य करोतियः ।
स नरोत्भते शान्तिं श्रीगुरुणां प्रसादतः ॥

He, who meditates on his praise with pure sentiments, obtains Peace as blessings from Shri Guru.

□□

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudeo.....

On Spiritual Practice : "What is important in meditation is the devotion with which it is carried on. Insistance must be laid on the quality of the heart rather than on the utterance by tongue. As the devotion becomes more intense and vigorous, the form of God we visualise becomes more lustrous. By such concentrated meditation at night it becomes still more lustrous. If one-pointed meditation is carried on during daytime the vision of God is augmented. However, such experience requires practice for a long time. High quality meditation makes the form of God that is visualised either more lustrous or more steady. One afternoon, and this was before 1935, in the room where drinking water used to be stored, when camphor was lighted, the form of God visualised was completely steady for 15 to 20 minutes. Earlier the form of God was never so steady for such a long time. Of what value are other things when God Himself stands constantly before you?"

On Surrender : "We have to "surrender" ourselves to God... In modern times, we know Shri Aurobindo Ghose made 'surrender' the chief plank of his Integral Yogic Philosophy. In ancient times, specially in Christ, we find that there is an unmistakable evidence of this type of liberation. Let us carry our minds back to the books of Matthew, Mark, Luke and John, and we shall find how... 'he (Christ) was experiencing great agony on the cross, he exclaimed in Hebrew, *'Eli, Eli, la'ma sabach-tha'ni?'* 'My Lord, My Lord, why hast Thou forsaken me?' 'I desire', he says, 'that my life be spared for spreading Thy gospel; but if it be Thy will that I should pass away, let Thy will be done'... Ramanuja's Prapatti is also a good Sanskritic counterpart of the same doctrine." ❑❑

EDITORIAL

Living on the Edge

According to the vision of the sages & seers, who could see the whole panorama of the universe, the visible as well on the invisible, the man is on the middle rung of the ladder of evolution. Below him are the inanimate things, plants and animals and above him are the beings of the invisible world, with the Supreme Being at the top. Man is living on the edge between the visible & the invisible world. He is endowed with a physical gross body and a mind which can work on the physical plane. With the help of these two, he creates his own world of emotions, ambitions and a network of activities which keep him busy throughout his life. All this constitutes the visible world.

His life is like that of a silk worm in a cocoon. The worm, as a larva, creates a woven structure around itself and shuts itself inside it. The worm cannot see the outside world, till it grows enough to bore a hole in the cocoon and enter the outside world. If it falls in the hands of silk manufacturer, it dies before it can see the outside world. Man's condition is no different. He creates a make-believe world around himself in such a fashion that he can not

extricate himself. In the end, the life becomes aimless & meaningless and only Death can extricate him from the malady.

However, the saints & yogies, sense the make-believe nature of human life early and extricate themselves. They come out of the false light of the visible world and are able to see the Real Light of the invisible world. What we see as light is darkness indeed. With rigorous discipline of the physical body & mind as enuncicated by the sages, they are able to transcened the physical plane and enter the invisible world at least for a few seconds or minutes, which is enough to disillusion them about the meaningless activities of the physical visible world. They are like the astronauts who step on the moon, look at the earth from that distance and then come back to land on the earth. Many astronauts have said that when they come back, they feel different and their outlook gets changed. The saints and seers are like the astronauts who have travelled far into the invisible world and come back into their physical bodies.

The sages, seers & saints are thus living on the edge. One side is the visible world in which they partcipate and on the other side is the invisible world into which they are able to peep once in a way and have a glimpse of the real

non-transient life there. If they are able to develop their capabilities, they are able to communicate with the superior beings therein and get knowledge of the Reality & become Realised souls.

Knowledge obtained by the sages, seers & saints was thus acquired by an objective view from the invisible world. Adi-Shankarcharya says that an objective view of the world cannot be obtained without going into samadhi. Without this stage, man cannot be objective in the real sense, as he always remains a part of the world, which he wants to perceive with an objective view.

When a man is able to enter the invisible world by transforming his consciousness from the gross body to the subtle body, he is beyond time & space. He is able to see the past, present & future on a single screen as such. He gets knowledge of his past births. The real wisdom-the cosmic truth - dawns on him. That's how, saint Tukaram says that the real meaning of Vedas is known to him. The learned men are only carriers of the load of scriptural books. In a similar view, saint Dnyaneshwar says that the real meaning of what he has written will be understood by those who have acquired mastery over their senses while others will seek pleasure in the beauty of the words. & language he has used.

Therefore, the sages & seers say that to be born as a human being, is itself a great fortune. Because, he is endowed with all the means to travel along the track to reach Godhood. He is living on the edge, as it were, between the visible & the invisible world and has the rare opportunity to be in this gross body of the visible world and attain the capability to peep into the invisible world and seek real knowledge.

❑❑

Religion *: "We must make clean, however, the meaning of Religion, for no term is liable to be more misunderstood. By Religion we mean the direct, firsthand relationship of Man and God and not any unsystematised and uncriticised methods of belief and practice. Thus we must distinguish Religion from its various "Forms". If these is a uniqueness about the relationship of Man and God, such uniqueness must subsist whenever man exists. Hence there is no meaning in saying that this uniqueness is exhibited in any one form of Religion more than in any other. "Religion" thus stands at the top of all "religion". We may even say that it is immanent in its various forms. Religion is for all Humanity, its manifestations are for different races and climes. Religion is a matter of eternity; its forms have only an existence in time".*

– Gurudev Ranade

in 'Synthesis of Philosophy & Religion'

Individual as Reality : Meaning of Aham Brahmāsmi

.1. A cardinal tenet of Advaita system is that scriptural testimony is the source of self knowledge. Scriptural testimony as śruti mainly designates jñāna-kāṇda of upaniṣads. Among the upaniṣadic vākyas special importance has been given to the maha-vākyas (cardinal sentences). The mahā-vākyas function as the source of spiritual knowledge structured in the identity relationship between individual and cosmic reality (brahman). In this paper an attempt has been done for modern understanding of the nature and significance of the mahā-vākya:aham brahmāsmi (I am Reality). Since the first component of the mahā-vakya is the expression "aham" and it normally designates an individual, it is necessary to understand the nature if individual self.

2. The analysis of the human self leads to the understanding of the reality of the self. The individual self is the system of thoughts, memories, desires, dislikes, preferences and purposes. However, an individual self is potentially divine and is in essence same as Ātman or Brahman. On Saṅkara's view self is the basis of all experience. The object of self consciousness (ahm pratyaya viṣaya) is not the pure self, but the sāksin (witness). Empirical self as the active individual having objective qualities is the agent of all the activities (S. B.1.3.24) Normally functional aspects of the soul depends on the qualities of the adjuncts (upadhis). The individual or person is configuration of subject-object reality and appearance; it is Ātman individuated by the

object. An individual as psycho-physical organism consists of organic body having gross elements and the subtle body, life organs of perception, five organs of action, five vital forces, mind and intellect. Eventhough, subtle body is material it is transparent, it persists as permanent factor of the soul until its realisation. The factors of moral determination function as the criteria for individuation.

There are different states of the soul: In the waking state entire perceptual mechanism is operative and the objects are apprehended by means of mind and sense organs, in the dream state senses are at rest but the mind is active through the impressions of the waking state; the state of deep sleep is characterised by the absence of both mind and senses and self regains its original state. Memory and results of action are the determining factors of the continuity of the self. Consequently consciousness of personal indentity confirms that the same individual awakes as went to sleep. The state of deep sleep is similar to the state of liberation; however, it is characterised by the presence of limiting adjuncts which normally do not dominate the liberated self.

Each individual self is capable of having cognitive, conative and emotive experience. The body, mind and sense contribute to the world of experience so that there is unity and continuity in the individual. Divinity of individual soul is based on the fact that jiva and brahman are metaphysically same. The empirical self is necessary for experience and communication of the facts in the world. Normally the knowledge of reality is structured in the spectrum of human experience. Individual consciousness has three main functions namely knowing or understanding, feeling and willing. Individual appears as a subject of knowledge; its existence is relative to the appearance of other objects. From the point of view of Atman, empirical self is considered to be an object.

3. Brahman is basic reality of the world. However, brahman is basis for the world. Māyā-sakti is considered to be the source of the physical universe. Māyā as world power is inherent in Isvara through which he projects the manifold universe. Maya is considered as the principle of self-consciousness and self determination. Māya sets a difference between jiva and Isvara; it accounts for the bondage of one and the freedom of the other.

4. Meaning of "aham brahmasmi " (I am Reality) : This mahā-vākya occurs in Brahadāraṇyaka-upaniṣat ;1 iv.10; it is necessary to understand this sentence with the help of Sri Saṇkara's commentary. The section begins with the sentence: This self was indeed brahman in the beginning and it knew only it self as "I am Brahman". Therefore, it became all. And who ever among gods knew it also became that ; and the same with sages and men". As a prima-facie view here brahaman is understood as conditioned brahman, because mutual identity is possible if there are manifestations of brahman. Accordingly the identity is implied by the knowledge of the conditioned brahman. Even though, every body even before knowing brahman, on account of ignorance he thinks that he is not brahman, just as conch shell is mistaken for silver. On Sankara's view it is proper to say that the supreme brahman is referred to in the sentence "This was indeed brahman in the beginning. Hence, the prima-facie view that the word brahman means the man who will be brahman is untenable. Knowledge removes false notion but it does not create any thing new. Normally the term self refers to the knower because there is specification " I am Brahman", but not "It is brahman".

Natural self as brahman performs various vital functions in living bodies. Self is the seer, hearer, thinker and knower. Accordingly self is the seer of the sight, the hearer of the hearing, the thinker of the thought and the knower of the

knowledge. The seer of the sight is not the same as sight. Since the seer always visualises the sight, the vision of the seer is constant. However, in knowing the knower, there is no inconsistency, because the self indeed is known as the seer of the sight and it does not depend on any other form of knowledge. Hence self-knowledge is autonomous. Self-knowledge implies cessation of the super-imposition of ignorance and brahman is understood as the ground of existence. Hence it is direct and immediate.

5. The view of vedānta-sāra: The mahā-vākya "Aham Brahmāsmi" is considered to be the expressive of intuitive experience. Teacher's communication of spiritual truth through "Tattva masi", gives rise to intuitive experience of brahman within one self. From empirical point of view that mental state illumined by the reflection of pure consciousness objectifies brahman but identical with the individual self. Brahman is indentical with the individual self just as the image of face in a looking-glass is resolved in to face itself when the glass is removed. Accordingly there is the resolution of the paradox: By the mind alone it is to be perceived (Br.4.4.19) and that which cannot be thought of by the mind (Kena up. 1.5.) Resolution consists of the supposition that then unknown brahman is brought in to contact with only one mental state which removes aspirant's ignorance about the brahman; however, underlying consciousness as self luminous reality does not require the help of another consciousness to reveal it. But in case of empirical judgment like "This is a pot", the mental state assumes the form of the pot which is its object and dispels the ignorance about it; the consciousness underlying the mental state manifests the material object. Analogically: Just as the light of the lamp dispels the darkness through its own luminosity and illuminates the objects as well, so also intellect removes ignorance and consciousness manifests the empirical reality.

6. There are two elements in human experience: Aham (I)

and Idam (This) which are usually characterised as the subjective knowing aspect (Grāhaka) of the self and the objective or the know (Grāhya) aspect of the self respectively. The subjective dimension of experience implies self actualisation in which there is an internal focus; however, in case objective dimension the experience (vimaraśā) is focused externally. In the supreme state of experience there is a convergence of objective and subjective elements. The supreme experience (Parā-saṃvit) is not an abstract objectless knowledge (Jñāna), for it is the blend of objective and subjective elements. The higher experience is characterised by immediacy of feeling of resting in the self (Svarūpaviśrānti). There are intermediate stages through which spectrum of phenomenal experiences are explained.

In case of Brahman-Ātman relation there are two sides: In every form of perceptual experience there is an intuitive apprehension of the outer side so that pure being is considered to be the ground of underlying appearances; internally, one is aware of the Atman as pure consciousness. Empirically, an ego underlying psychological states is considered to be the basis for personal identity. Normally, we are introspectively aware of an "I" which is prior to all the contents of consciousness. Consequently the subject is never the object of differentiated experience and is pure consciousness. Confirming judgements like "I think the existence of self"; "One can doubt the existence of self" presuppose the self.

7. Definition of Brahman : There is a two fold definition of brahman namely tatastha-laksana and swarupa laksana. Function of definition is to differentiate a thing from others by referring to a distinctive property. Metaphysical definition like "Brahman is the creator and protector of the universe" is considered to be an instance of tatastha laksana. The definiens of tatastha laksana is normally in the form of definite description.

Traditionally, the definition: "Brahman is sachchidananda" is treated as svarupa laksana of Brahman, because the components of the definiens: sat, cit; ananda constitute essential characteristics of Brahman as Reality. In case of normal human experience, there are five characteristics or modes of perceptual cognition discernible "asti(existence), bhāti (manifestation), Priyam (lovability), nāma (name) and rūpa (form). The first three constitute the essential nature of brahman and the last two being the products of maya (power) vary from object to object. Even if we speak of the elements of the world as existing, manifesting and attractive, these properties belong to Brahman. Sruti says: Existence alone, dear one, was this in the beginning, one only without the second. Existence as the essential nature of Reality is beyond internal and external relations, because Reality as the most perfect being cannot be limited by determinations and relations. In contra distinction with phenomenal reality, it is beyond the categories of intrinsic difference, mutual difference etc.; however, in case of empirical object like a tree there is a valid differentiation. A tree is structured in internal differences by virtue of its organs like internal roots, stem, branches, leaves, flowers, fruits, seeds etc., sajati bheda implies mutual difference among the species of a given genus, say, this mango tree is different from that mango tree and vijati bheda holds good between two species: mango trees are different from coconut trees and so on. The second element in the definiens is cit (consciousness). Reality is not only existence but also intelligence which is self effulgent by means of which every thing shines. In addition to the two essential defining elements of reality the third element bliss (ananda) is also essential. Normally, the bliss of Bahman is contrasted with the phenomenal bliss and this effect the Anand-valli of Taittiriya Upanisad provides the calculation for relative and absolute bliss in the context of articulation of unified reality.

8. Meaning of mahavakya : Knowledge of the meaning of mahavakya depends on certain syntactical and semantical factors. Expectancy (Ākaṃkṣā), suitability (yogyatā) and proximity (sannidhi) are considered to be the causes for the knowledge of the meaning of a sentence. Expectancy implies the total meaning of a sentence in terns of the totality of the meanings of constituent words. In the sentence, "A pot is on the ground", the total meaning of the constituent words is the sentiential meaning; otherwise there will be semantical gap. Hence it is necessary to have proper concatenation of words in a sentence. In the mahavakya this condition is fulfilled. Suitability (yogytā) means the absence of incompatibility of sense. In case of semantical consistency of a given sentence, each component word-meaning is compatible with the meanings of constituent words; otherwise, there will be incompatibility of meanings, like the sentence "You sprinkle with fire". The words "sprinkle" and "fire" have incompatible meanings in the sentence. However, the sentence "You sprinkle with water" is semantically well-formed sentence. Further there is a necessity of proximity of words in a given sentence. Accordingly there should be no gaps in the consecutive words for the purpose of successful communication. However, the mahavakya: "Aham brahmasmi" seems to be paradoxical for the primary meanings of "aham" and "Brahman" denote individual and Reality. In order to resolve semantical incompatibility it is necessary to project metaphorical meanings for the constituent words. The metaphorical or figurative meaning function of a word is also a significatory function but depends on primary meaning. In case of metaphorical transfer of meaning levels of referential meanings or denotative functions are to be maintained. Accordingly there is a degree of intimacy between primary and secondary meanings. For semantical analysis of the maha-vaakya "Aham Brahmasmi" Jahadajahad laksana technique is used; in this case only part of the primary meaning is preserved while the

incompatible elements are removed. In an empirical sentences like "This is that Devadatt" the term "that" refers to Devadatta as determined by the past time and place and the term "this" refers to the same Davadatta as specified by present time and place. However, the sentence does not mean identity of the two determinants, nor the past Devadatta is completely identical with present Devadatta. The sentence only means that there is the same substantive Davadatta after setting a side the incompatible attributes. Similarly in the mahavakyas "Tat tvam asi" and "Aham Brahmasmi", the terms "tvam" and "Aham" designate individual. Eventhough every individual is a conscious rational human being there are individual differences. Accordingly no relation of absolute identity holds good. And the terms "tat" and "Brahman" refer to the intergral Reality characterised as consciousness which permeates all the levels of existence. In order to resolve an inconsistency between primary meanings of the terms in a given maha-vakya it is necessary to set a side different attributes of individual and Brahman and taken into consideration only the common consciousness. Consequently the consciousness of the individual is the same as the consciousness of Brahman. If the terms like "aham" and "tvam" denote the subject and such terms are combined with other terms like tat or Brahman in the assertive propositions like "tat tvam asi" and "aham brahmasmi" then the reference to reality is ensured. The attributes of individual and cosmic subject imply the bondage of the one and the liberation of the other and if the refined intellect goes beyond the attributes, then it comprehends the import of the mahavakyas. Eventhough Reality is said to be indefinable or unknown, it is considered as the object of thought so that it is related to the subject. However, in principle Reality is not in every sense beyond the words, because Upaniṣads describe the nature of Reality with the help of language.

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- Dr. R. I. Ingalalli,
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❑❑

"As we look at History, we see that all politics is determined by the prevailing philosophy of a nation : It has Rousseau, Voltaire and Diderot who paved the way for the great-World-War of 1914. It is the new philosophy of an ever-evolving Absolute which is responsible for Fascism, whose ambition is never-ending. As against these theories, we have a theory of politics based upon the principles of non-violence and truth, resuscitated by Mahatma Gandhi from our ancient lore. Non-violence and Truth are not new principles, but have been advocated from very ancient times."

- Dr. R. D. Ranade
in "Philosophy of Spirit"

Bhakti
The Love for God

The philosophers who wrote on Bhakti, defined it as extreme love for God. Why a man should love God is a question that arises and until we understand and agree with an answer, it is difficult to grasp the subject at all. There are two entirely different ideals of life. A man of any religion knows that he is a body and a spirit also. But there is great difference as to the goals of human life.

In western countries, as a rule, people lay more stress on the body aspect of man. Those philosophers who wrote on Bhakti in India, laid stress on the spiritual side of man. The one idea is that man is a body and has a soul; the other, the man is a soul and has a body. The ideal which holds that man is body and has a soul, lays all stress on the body and the aim is to enjoy senses, to enjoy possessions & wealth. The idea of future life for such a man is a continuation of this enjoyment, even if he knows that he has to depart from this life one day. He wants to worship God as a means to attain this end. The goal of his life is enjoyment of sense objects and he knows that there is a Being - a Supreme Being or God - who can give him a very long lease of these enjoyments & thus he worships Him.

On the other hand, the Indian idea is that God is the goal of life; there is nothing beyond God, and the sense enjoyments are simply something through which we are passing now, in the hope of better things. Not only so, it would be disastrous & terrible if man had nothing but sense enjoyments to keep

himself busy. In our everyday life, we find that less the sense enjoyments, the higher is the life of man. If we look at a dog or any other animal eating, we find that it eats with such a zest & gusto, that no man will ever eat like that. The power of hearing, seeing & smelling is highly developed in animals. Their enjoyment of the senses is extreme. Lower the man, also, the more delight he finds in senses. As he gets higher, the goal becomes reason & love. In proportion as these faculities develop, he loses the power of enjoying senses.

If we take for granted that certain amount of power is given to man & that can be spent either on body or mind or spirit, then all the power spent on any one of these, leaves just so much less to be expended on the others. The ignorant or savage races have much stronger sensual faculties than the civilised races. As a nation becomes civilised the nerve organisation of the race becomes finer but physical weaker. It is seen that if we desire only sense enjoyments all the time, we degrade ourselves to the brute state.

Men who are after sense enjoyments all the time, can never be Bhaktas in the highest sense of the word; they can never be true lovers of God. All the same, they, in the course of time, become aware that something higher exists in life which they did not know and soon the change starts & man's desire for enjoyment of senses gradually dies away. Then only, what he wants is God. What can be a higher end than God? See Him & Enjoy Him forever; because God is perfection. His love is changeless & everlasting.

We cannot conceive anything higher than this love of God. But the word love has different meanings. It does not mean the ordinary selfish love of the world. The love of children and wives is mere animal love. That love which is perfectly unselfish is the only love that is of God. We are passing through all these different loves, love of children, father, mother & so

forth. We slowly exercise the faculty of love, but in majority of cases, we never learn anything from it; we become bound to one step, one person. In some cases, men come out this bondage. At times, they are hit hard on the head and they find out what this world really is. Real love can only be towards God, because He is perfect. Man finds out human love is hollow. All the love of the world is hollowness and hypocrisy.

What eternal love can one expect from this transient ever-changing world? The transient kinds of love in this world are mere stages. There is a power behind, impelling us forward towards the eternal love of God, though one may not he aware of it. We grasp something; it slips through our fingers & then we grasp something else again. Thus on & on we go, till we come to God, the only one who loves. Few men in a century, attain to that love of God & the whole country becomes hallowed & blessed. It is true that only a few such are born in a century in the whole world, but all should strive to attain this love of God.

The world presents to us manifold stages of love. We have to first clear the ground. Upon our view of life, the whole theory of life will rest. To think that this world is the aim & end of life is brutal and degenerating. Any man who starts in life with this idea, degenerates himself. He will never rise higher. He will be a slave to the senses. Slaves of this world will never know that there is something higher than sense life. Behind everyman is that Infinite Omniscient Spirit that can break away any bond and can do everything. And, we can get that power through love. This is the ideal one has to remember. One cannot get it in a day. It may be a long long way off. But strive one must.

Man stands in materialism. Our talking about God and Spirit is good, but is just a vogue to say so. We learn it; we write to prove or disprove Him. It becomes a mechanical action and we continue to be materialists in our deeds. So, we have to take

ourselves where we are as materialists and must take the help of matter and proceed as our ability permits, until we become real spiritulists, feel ourselves as spirits, understand the spirit and find that this world we call infinite is but a gross external form of that world which is behind, invisible and spiritual.

The sermon on the Mount says "Ask, and it shall be given you, seek & you shall find, knock and it shall be opened unto you". The difficulty is who seeks & who wants. Unless we put in our effort and mould our life, nothing is going to happen.

Bhakti is a religion & a few will be religious. Others cannot be religious, because they will not be awakened & probably do not want to be. As long as their wants are supplied by the narrow physical world, they will not look beyond for supply. The sooner one feels done with the child's play of this world, the earlier one will feel the necessity of something beyond this world and that will be the first step in religion. The yearning to see beyond, leads to love of Him. One may read all the books in the universe, but this love is not to be had by the power of speech, nor by the highest intellect, nor by the study of various sciences. He who desires God, unto him God gives Himself. Love is always mutual & reflective. He is the only Reality in the whole of this universe.

There is a proverb : "If I want to be a hunter, I will hunt the rhinoceros. If I want to be a robber, I will rob the king's treasury". What is the use of robbing beggars and hunting ants? So, if one wants the highest love, one should love God. This world and this body is a means to that end to love Him & attain Him. Bhakti, the love of God, is the highest ideal. We have slowly to work through this material world & the senses, to reach Him.

(Condensed from talks of Swami Vivekanand)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

A Message to Mankind

Deep in my heart,
Lies the unique ocean,
That never roars,
Over which the gentle wind,
of thoughts divine sweeps,
And fill my heart,
With blissful peace,
And eternal joy!

While I bathe myself,
In the ocean of joy,
My heart grieves,
To find mankind,
Engaged in strifes
Motivated by the ego self
That spells disaster
To the entire mankind.

Alas ! Blind are ye,
As the blindest of the blind could be ,
If you cannot see,
The divine light in thee !
Gifted as you are,
With the divine sight,
You can see the same light,
Pervading all over the Universe.

Ye being a part and parcel,
of that great power,
That controls and directs,
The entire universe,
Be not unkind.
To your own mankind,
For, kindness begets kindness,
And Love begets love.

- K. K. Adkar
Flat No. 4, S. No. 27-2-2A, Saraswati Apartment,
Hingane Khurd, Pune 411 051.

Vande Mataram

India of the ages is not dead nor has she spoken her last creative word; she lives and has still something to do for herself and the human peoples. And that which must seek now to awake is not an Angliscised oriental people, docile fulfil of the west and doomed to repeat the cycle of the occident's success and failure, but still the ancient immemorable shakti recovering her deepest self, lifting her head higher towards the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma.

– Shri Aurobindo
in "the foundations of Indian Culture".

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

After understanding Shri Gurudeva's mystical interpretation of the concept of Self-realisation, we have now to enter into a fuller exposition of the same on the lines laid down by great Kannada saint-poets like Mahaṅta, Mahāliṅgaraṅga, Purandaradāsa and Sarpabhūṣaṅa as dealt by Shri Gurudeva. Ofcourse, we have to keep in mind the underlying fact that it is Shri Gurudeva's own spiritual experience that finds expression in his exposition of songs of Kannada saints. Having said that Self-realisation means "the unfoldment and visualisation of the Ātman within us" and the attainment of self's unity with the Brahman, Shri Gurudeva unravels the genesis of spiritual experience. "By genesis I mean just the beginning of the spiritual experiences and how they generally start", he says. While dealing with Sarpabhūṣaṅa's song "Kānutide parabiṅdu", here I see the supreme spiriton or spiritual atom", he remarks, "One of the earliest experience in mystical life is the experience of the spiritual atom. "It is sort of "morphia experience". It is called 'bindu' or 'bindule'; 'or it might also be termed as 'spiriton', as I for the first time called it in my Presidential Address at the Philosophical Congress at Nagpur in 1937. I coined that word. We are now-a-days very familiar with such terms as ions,

electrons, protons, positrons etc., then why should we not likewise coin a new word 'spiriton' for spiritual atom or 'bindule' of the Maharashtra saints? Now this 'bindule' is also described as pearls, rubies and so on. Many people have talked about the experience of pearls. Jñāeśwara, for example, speaks of "motiace Jāḷe", a network of pearls'. Here Sarpabhūṣaṇa tells us that we must see a necklace of pearls. We might see pearls separately or also a necklace of pearls. Basava-Purana refers to pearls, Sarpabhūṣaṇa refers to a necklace of pearls. Then the spititual realiser sees corals, 'pravala' or 'vidrum' as it is called in Sanskrit. — You might see either corals separately or creepers thereof. These are some of the varieties of morphic experience. *"(Pathway to God in Kannada Literature* p.232-33).

Besides a variety of morphic experience Shri Gurudeva mentions photic experiences of light, which may be either experiences of fire or of lightning. One might see "a flash", "a rod", "a creeper, or a branchlike lightning and so on." Kannada saints also talk about "kotisurya prabhe", dazzling light of a crore of suns. Shri Gurudeva considers it "rather an exaggeration, and remarks, "Even if you see one sun, it is enough. Where is the necessity of seeing a crore of suns? All that Sarpabhūṣaṇa wants to say is that "a brilliant light is experienced by the mystic. "Continuing further Shri Gurudeva says, "But more than either morphic or photic experiences is the experience of what we might call morphic and photic experiences combined together, as in the case Sarpabhusana's experience of the 'Luminous Atmalinga or Prana-Linga."

Though Shri gurudeva's earliest spiritual experience consisted of the vision of an infinite number of points of light later christened by him as 'spiritons', while he was watching a cricket match, yet it was the experience of Anahatanada that first put him on the spiritual path. He indicates this fact while explaining Cidananda's song 'nadava keluta', listening to the

sound. "I was practising meditation some for about eight years from 1901 to 1909, but not with much effect. When I fell rather seriously ill in 1909, my mind turned towards God. The seed of the spiritual life was already sown in the year 1901 indeed. When I became reckless and desperate about my life, and said it does not matter of I die, I devoted my whole attention to God. So, after four months very strenuous practice, a sort of an experience came upon me. There was a priest named Dāmubhat, who used to ring the bell in the temple of Śiva near the house in Poona where I was staying then. Those bells began to ring in my ears also. I did not know whether it was a bell in the temple or in the heart sounded. I never knew till then anything of this kind of experience at all. I never knew it from anybody. So I was really perturbed; I did not know now what to do and whom to ask. Then all of a sudden it happened that a friend of mine, the late Mr. S. V. Mhaskar, sent me a copy of the Volume II of Śaṇkara Granthāvalī, Mysore Edition, by mere chance. And as soon as I casually opened a page, I saw the verse:

Nādānusandhāna namostu tubhyam,
tvam sādhanaṁ tattvapadasya jāne,
Bhavaprasādāt pavanena sakaṁ
vilīate viṣṇupada mano me.

"Salutations to thee, Oh divine sound: I know thee to be the means of attaining the Reality. Through thy grace, my mind, along with breath, merged at the holy feet of Lord Viṣṇu. "This is the solution which I found in the above verse contained in the Yogatārāvali of Śaṇkarācārya. That is the way in which I was connected with this song. " (Ibid pp. 242-43).

Coming to his explanation of Cidānanda's song, Shri Gurudeva tells us that Cidānanda speaks of the experience of the synchronousness of light and sound. "You do not see the light first, and Anāhat sound after some time. No. They are

synchronous. They are simultaneous. Your mind is full and flooded. You do not know whether you are hearing or seeing. That is the kind of synchronousness about which Cidānanda is speaking. He says, "In that great flood of light I have been hearing Anāhat sound, also seeing colours of various kinds." Shri Gurudeva remarks that 'Vibgyor' is a small expression for these different kinds of colours. Various colours are to be found during spiritual experience. (Ibid p. 244.).

Shri Gurudeva further discusses the nature of "spiriton' experienced by mystics with reference to a song from Mahipati. The song concerned is 'Vastu kaṅḍeno oṅdu', I have seen a Vastu. Shri Gurudeva points out that the word 'vastu' has been also employed by Maharashtra mystics. 'Vastu' means a thing. "Philosophically it means the thing-in-itself. But there is a difference between the thing of Mahipati and other mystics, and the thing-in-itself of Kant and other European writers. It is 'nija nirvikalpa', 'it is Reality without any modification'. This 'vastu', this thing-in-itself, is beyond all thought and imagination. It has nothing in common with the thing-in-itself of Kant. Psychologically expressed, it is the unity of apperception. The 'vastu' is the real entity, what is called a 'spirition' or atomic form of God. Any form which it assumes might be called 'vastu'..... Now there is a scientific aspect to this 'vastu'. You cannot fathom its depth, and at the same, "it fills the whole universe'.... It is not only immanent, but also transcendent. So in every nook and corner of the world, you find this 'vastu'. It is compared to 'a lamp of illumination in the heart of saints'. It is a veritable lamp with spiritual lustre; not like conscience or the divine lamp about which Martineau and Butler have spoken. Butler's conscience has got majesty, power, and judgement. He compares it with a lamp. So does Martineau. But their lamp of illumination is merely metaphysical; it is not spiritual or mystical. This is the difference between the two kinds of lamp."

Shri Gurudeva then lays a great emphasis on the necessity of cultivating real devotion or bhāva in us before we can hope to attain the 'vastu'. He remarks that mere counting of beads or observation of fasts on Ekadasi, Eleventh day, would be of no use, though it will make your mind pure. What is wanted is devotion. The nature of devotion can be understood only by those who have got it. Shri Gurudeva mentions that devotion or real bhāva is rarest of the rare commodities. "For a long time I did not know what 'bhāva' was. Latterly, I have begun to learn what this 'bhāva' is. Our spiritual teacher used to speak about it often; but we did not know then what this 'bhāva' meant".

Shri Gurudeva makes another very significant point about the 'vastu'. This Vastu is the root of all liberation-while-alive or what the Vedantists call the Jīvan-Mukti. When you have seen the from of Vsatu or God, you have become Jīvan Mukta. Vedantic writers have talked of different kinds of mukti; Karmamukti, videha-mukti, and jivan-mukti; but they have not explained in what this jīvan-mukti consists. "Mahipati tells you that when you have seen this Form of God, that itself constitutes jīvan-mukti. You will be liberated while living, and though living. "(Ibid. pp.235-36;).

(To be continued....)

- Professor M. L. Sharma,
115, Malviya Nagar, Jodhpur - 11.

Form of God. : "Qualitatively a small grain and the whole stuff are alike, though quantitatively different. The simile is not of course perfect, for a larger quantity of rice cannot be produced from a tiny grain of rice, whereas forms of God burst out of the spiriton which serves as their seed. We must have a firm conviction that the spiriton, seen in meditation is veritably God himself".

– Gurudeo Ranade

Saint Śivalingavva Says.....

1. After :
ascending nine steps,
fixing between two peaks,
there,
the gaze sights the floods.

Look,
seeing the joyous self
I stood awed.

Look,
doing 'raja yoga',
revelling in pleasure
and merriment,
I got my worldly woes over.

2. Śiva Śiva :
look,
if I desire anything else
other than yourself,
to what life
will I qualify next ?

Look,
having come here
as human, if you
go without knowing the Lord,
this human life came
such harm!

3. Therefore, look,
live very wisely and cautiously.
Then,
there wouldn't be :

Lord without the self,
the self without Lord.

When Lord and life,
the two, become one,
it's like :

the extinguished flame
that wouldn't see the light
of camphor-light.

4. * Once
the merger is complete
and having done with it;
will it merge again?

The Thing gazed
after Doing;
will it part,
leaving you behind?

---

* This is an extract from the song, 'Baa Gururaya....'.

5) * Creeperless,
there isn't any flower,
flowerless,
there isn't any creeper,

The Creeper has no flower,
The flower is without creeper.
What sort of fragrance
is this?

---

* This is one of the mystical experiences Śivalingavva describes in a letter.

6. * I gazed intently.
+ Lighted a lakh lamps.

Stands still in my Sight.
The Raghunath-mega festive-idol.
Bearing it, comes along a chariot.
People watch it.

Gods-group showering flowers,
I watch.

---

* This is written after observing Raghunath Priya's festivities at Chimmad.

\+ In the Kannada original this line is ambiguous. It means 'I lighted the lamps' or 'I saw the lamps lighted by others.'

Translated by :
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Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter XV पुरुषोत्तम योग

Where lies the Divine Wisdom

श्रीभगवान् उवाच -

ऊर्ध्वमूलमधः शाखामश्वत्थं प्राहुरव्ययम् ।
छंदांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

Lord Shri Krishna said -

They talk of the imperishable Ashwattha tree as having its root above and branches below down. Leaves of this tree are the Vedas and he who knows this is the knower of the Vedas.

This transient world is taken as a tree whose root is in Brahman, the supreme. Its branches extend below in this world of living organisms (which is but a creation of the Supreme Brahman).

Sant Dnyaneshwar explains,

Here, because of the simile of a tree, the Brahman is taken as above. Otherwise, when it is one without a second, how can one say it has got differences like above and lowerdown? Like the origin of all the different sounds of the various musical instruments is in the Primordial Sound, a form of Brahman or the pleasing smells from all the fibres (of flowers) have their origin in the Bliss of the Supreme Self; That which has no limits of existence like front or rear, nearer or farther; That which is ever-illumined but still invisible (to us); From which, the differences of name & shape get created due to the touch of

Māyā; That which is the purest of knowledge, as apart from the knower & the known; That which exists in the world as essence of happiness without the touch of unhappiness; That which is neither cause nor effect; That which is self without a second & that which is self-illumined. Such a Brahman in the root of this tree. This root of the tree has Māyā (Nescience) at its starting tip.

Sant Dnyaneshwar expounds in detail this Māyā (Nescience) as follows -

Māyā is known to exist, though unreal. To describe it is like describing the children of a childless woman. It is non-existant because it cannot stand to reason; but still it is said to exist as experienced in the activities of the world. This mysterious Māyā which is thus existant and non-existant at the same time is without a beginning. It is a container which covers a host of things; It is a screen on which it projects different shapes of the world and when the shapes disappear, it folds like a cloth. It is the seed which grows into the cosmic tree of the world. It is the screen on which is painted the picture of the world. Because of this Māyā, all the variety of knowledge, except the real knowledge of Brahman has filled the world. This Māyā which covers the Vastu (i.e. Brahman) is seen as separate when the light of the Real Vastu (Brahman) appears before us. When sleep overcomes us, ignorance takes over; the flame looks dim when covered by black carbon. A man, who is asleep, creates a young woman out of his own imagination, in his dream & that woman embraces him without an actual embrace but stirs him up into desire.

Likewise, Oh Arjuna, the Māyā exists along with Brahman and when it becomes the cause to cover the Real Brahman, it is known as Ignorance. This ignorance is the first tip of the root (of the tree) in what is called as Urdhwa, the above-the uppermost - The supreme Brahman. The ignorance which is created due to

the Brahma-Swaroop being covered by Māyā nourishes the root, which becomes stronger and grows into the tree of life of the world. This Urdhwa - the ignorance due to Brahman being covered by Māyā in known as the apprehended seed of all worldly life activities in Vedant. Deep sleep is deep ignorance. It is apprehended as the first bud of the seed, from which further develop the states of dream & wakefulness. The Vedant thus describes Māyā in different ways. However, one should understand the root cause of this tree of worldlife is ignorance.

The Māyā, whose natural existence is with the flawless Self, sprouts its roots on both the upper and lower sides, gets them nourished to strength in water flowing in channels all in the form of Māyā. Then on the lower side, the same Māyā begets innumerable bodies which grow through four types of buds. In this manner, the tree of life in this world derives strength through the roots in Brahman and grows further downwards. A luscious bunch of tender leaves is seen first and grows further down wards in form of inner organs of knowledge. From them sprouts the three-leafed ego made of Satva, Rajas & Tamas. Then comes the sprout of intelligence, which provides a variety, which gives the nourishing moisture to develop the mind which appears as luxirious growth. When the root strengthens further, the four faculties of the mind shoot out as new sprouts. From them, the basic elements of space, air, light, water & earth get speedily developed. From them, by various combinations, arise the five senses of knowledge, the ears, eyes, nose, tongue & touch along with the objects they need for their activities. The bud of word appears to fulfil the desire of ears, the body with skin to satisfy the sense of touch & the final shape takes place to satisfy the desire of the eye. These give rise to a variety of desires & the senses run after them to satiate themselves. The taste buds create the desire to taste different flavours & the nose, different smells.

Thus are created the mind, intelligence, ego & the five principles of matter & this total eight-told body acts on the strength of Māyā, from beginning to end of life in this world. The cosmic tree, the Ashwatth, grows as big as the world. However, a shape imagined on the shell is of the size of the shell; the waves on the sea appear as wide as the size of the sea, though they are empty on the inside. So, the whole world is a lofty spread on the base of ignorance. It is like in a dream; whatever a man sees is based on himself & he is alone.

In short, this mystical tree of life grows with the buds & leaves downwards. Why knowledgeable people call it Ashwattha? The word means what does not exist tomorrow, i.e., transient, something that changes moment to moment. As the colours of a cloud change frequently, or, as the lightning lasts only for a few seconds. Water drop on an unsteady lotus leaf cannot remain on it more than a few moments. The mind of a man who is worried with misery, is unstable. Likewise, the Ashwattha tree is unstable & prone to annihilation every moment. That is why it is called Ashwattha, which is Pipul tree in everyday life. On the one side, the Ashwattha tree is transient, but it is, in a way, everlasting, in the same sense as the ocean. The ocean, on one side, is evaporated constantly into clouds & on the other end, so many rivers are filling it with water. So the ocean appears changeless & stationary. Likewise, the tree of life in this world undergoes denudation & deposition so fast, that it appears steady. Therefore it is also called imperishable. A philanthropic person gives away his wealth for religious work, but it is saving for his next birth. Same way, the tree of the world life undergoes intermittent creation & destruction so fast that it appears steady to the onlooker. It is like the chariot wheel which moves very fast, when without touching ground, appears stationary. Similarly, the life-bearing branches of the cosmic tree fall down, but at the same time, millions other new branches sprout up.

One will never know which branch has fallen & which has grown fresh. In the month of rainy season, clouds come & go and the onlooker cannot keep a count which has come now & which has gone. At the time of the doom's day (Pralaya) of the world, branches bearing bodies, all fall off; but they grow again at the time of creation.

The stormy winds of cosmic destruction, blow away all the living bodies unto death, but when the day of creation dawns, the living bodies grow again in huge numbers. One cycle of Manvantar follows another & the solar & lunar dynasties spread like the tall grass of sugar cane & fill the world. The end of Kali-yuga sees the fall of all life, but the moment Krita-Yuga starts, creation spreads all around. One year ends and the other begins or a day sets & another rises. These movements being a permanent feature, are not particularly distinguishable. When a breeze comes on us & goes and another comes & goes & still another comes, we do not know which has come & which has gone. Similarly, how many bodies die & how many are born at a single moment are not noticeable. Because of such a nature, the mystic tree of life appears permanent. When river water flows fast, it makes it difficult which water has flown ahead & which has come from behind. Similarly, the world is perishable every moment but appears steady. In a fraction of a second, so many lives come & go, but still the world appears permanent & steady. A crow moves his eye-ball for one to the other eye & one feels he has two eyes. Likewise, the world which is transient appears permanent. It a man holds a burning torch & moves it rapidly, in a circular motion, we see a permanent circle of fire. But factually, it is only an appearance. A top (toy) is given a fast spinning motion & appears stationary.

The cosmic tree of this world life thus undergoes cycles of creation & destruction every moment. But an ordinary person's observation is not keen enough to know this & that the

belief that this world is of a permanent nature is an untruth. The reason for this is ignorance.

Therefore, On Arjuna, he who knows the cosmic tree of Ashwattha from the root to the tip, is the knower of all knowledge of Reality and is respected as the knower of Eternal Truth. Such a person gets the real fruit of yoga & because of him, the real knowledge survives.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवाला ।
अधस्य मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥२॥

Its branches extend below & above, nourished by the trigunas with sense objects as its twigs and stretch forth in the world of men to traditionally become the cause of human action.

(to be continued.....)

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"I find a solace in Bhagwadgeeta that I miss even in the Sermon on the mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagwadgeeta. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming trangedies - and my life has been full of external tragedies - and if they have left no visible, no indelible scar on me, I owe it all to the teachings of Bhagwadgeeta."

- Mahatma Gandhi
(in Young India)

Intuition and Intuitional Experiences

Intuition is an instantaneous inborn insight gathered about incidents, objects and individuals after churning the inner thoughts, emotions and feelings in the mind. It is a sudden supersensuous knowledge gained by the mind about everything. Intuition belongs to a depth of inner consciousness arising in the mind. Intuition is derived from trance by an individual who has acquired spiritual knowledge and who performs righteous actions and whose mind abounds in purity, nobler thinking and selfless service and who is free from weaknesses like greed, attachment, lust, pride, fear and delusion. Intuition springs from an amassed sea of spiritual wealth collected in the past and present life. Intuition indicts psychic powers. Intuition is a gift of God. Intuition is like an electric spark.

Intuition is a mystic foresight with which a casual, formal, direct knowledge is gained about individuals, regarding their past, present and future. It is a continuous flow of factual, errupted knowledge, which is absolutely correct. Sometimes the intuitive flow is intermittent and intuitive bursts appear. These intuitive bursts come in chain and each burst is different from the other, indicating various facets of the individual. These bursts expose the personal events in the life of individuals, e.g., family background and history, personal commitments, accidents, incidents and past happenings in one's own life. With the help of intuition one can know more about the unknown.

Intuition is a premonition. Premonition signifies the knowledge about unforeseen incoming events and future happenings. Intuition is an accurate inference or correct conclusion or ingenious observation, reached inside the mind, without performing experiments or tests. It is just like reaching the other bank of a river without crossing in a boat. It is a splendid judgement arrived without arguments.

Intuition is a mystic vision or spiritual inspiration or inner illumination involving one's self and inner states or acts. Intuition belongs to a higher spiritual plane. When the mind is illuminated by intuition, the individual gets suddenly a new perspective / picture about many things. One who possesses intuitive power is called an intuitionist. Usually Intuionist gets a clear, distinct and unbiassed picture about objects / individuals.

Man has tremendous ability to think, to reason and to be aware of things because mind consists of limitless, intellectual powers and pursuits. Mind is the home of thought - processes, mental powers and memories. It is the store house of emotions, feelings, imagination and quick judgements, which dominate our day to day life. Mind is like Ganges river, the bed of which at great depth is calm and quiet and whose horizon is vast and boundless. Mind is sleepy like Himalayan Mountain. According to Greek philosophers, the mind consists of fleeting conceptions. The clear, concrete and specific propositions are captured by the mind. Such propositions appear and disappear, while churning the sea of knowledge. According to Indian scholars the mind (मनस्) is Chetana, the activity of which can be seen on the human body. Mind is not concentrated at one spot. Mind has no existence. Mind is not a store of thoughts. Mind is an inner awareness of things and thinking processes. Mind has grip to act, to decide to judge about everything and anything.

Intuitive power is independent of creed, caste, colour and heredity. Intuitive powers are varied. One can use intuitive

power for probing any field like Philosophy, Contemplation, Spiritualism, Vedic rituals, including Mantra, Tantra and Jyotisha, and many other medical and non-medical diagnostics. Intuitive power is also independent of age, education and status of an individual. Intuitive power can be increased by daily worship, concentration, meditation and devotion. It can be intensified by Japa and Tapasya. Intuitive power mingles with mystic power in case of saints, sages and philosophers. The more one uses this power, the more and more it increases. Many scholars of the West and the East like Hume[1], Echart[2], Schopenhauer[3], Kant[4], Spinoza[5], Inge[6], Underhill[7], Aurobindo[8], Ranade[9], Radhakrishnan[10], Dasgupta[11], Hiriyanna[12] and many illuminaries have explored and expounded the very basis of intuition. For a common man, it is very difficult to grasp the deeper meanings of intuition and intuitive power.

Intuition is a faculty of super-sensuous experience, which is aroused in every individual by proper initiation and regular intense practice. It appears that this faculty is God-initiated and God-oriented and not initiated always by spiritual leaders or gurus. When one swims into the mystic-sea one gets mystic touch. Mystic finds the God everywhere. The path of God is full of mystic chill and atomsphere filled with mystic dust. So, one who possesses the intuitive power / mystic power, is known as mystic. Those peculiar experiences in the life of a mystic, which are beyond the human understanding and spirit, and which spring from within and felt by the mind, are known as mystic experiences. To infer and understand the significance of mystic experiences, mysticism, mystic ways, and mystic knowledge, one should have grace of God and blessings of the Guru. Blessings of the parents, Punya-Sanchaya of the previous birth, dedication to the suffering humanity and the good-will, will go a long way to understand "Mysticism". The life should be conditioned by devotion, meditation, and sat-sang. When

one drowns in the mystic sea, One is lost in the mystic world.

It is better to discuss a few intuitive experiences to know the depth involved in such experiences, for the sake of readers.

Recently an officer of LIC, approached me with a reference from a physician, regarding his wife's health. He took me to the hospital and I saw the patient, who looked extremely weak and she was serious. I spoke to the patient and kept my hand on her forehead. She looked as if she was on the death-bed. She saw me and smiled. I returned home and her husband asked me "Sir, I have spent nearly two lacs and all the medical tests have been done but nobody diagonsed the disease. Can you throw some light on the cause of my wife's sickness?" I told him suddenly "There is swelling on the intestine. It appears to me that she is suffering from intestine T.B.". She was treated by the doctor and after a month or so, the patient visited our house and she was all in smiles and she said "I have come out from the death trap." Now she is keeping excellent health.

Once at Banaras Hindu University, a professor of Ardha-magadhi came to our house (on 28-2-1978) and requested me to accompany him to an Ashram, situated near Gyanwapi in the city. We went to the Ashram. When I climbed the stairs to the third floor, I saw an old Sadhu, wearing saffron clothes, Who was lying on a wooden bed. I went near him and most humbly bowed to him. Professor introduced me to the Swamiji and left. The swami got up. He looked totally blind. He was very happy to see me. He touched my head, chest and hands and understood who I am. He suddenly asked me a few questions. "Who was the man, whom you saw in a room in the Kansai International House in Osaka? What did he say to you? How the man disappeared?" Swami Gangeshwarandaji, without knowing that I had visited Japan in 1967, could ask these questions. I replied to his questions and confirmed the appearance and disappearance

of an old man just before a day, when I returned to India from Japan. I have described this incident in my book[13]" Intuitional experiences, 1995." I remarked about Swamiji "you are a great Sanskrit scholar and you have dedicated your whole life for the cause of Sanskrit. You became blind when you were very young. Your heart is in Vedas and Upanishads. You are a great mystic and your path is that of Ma Anand Mayee Ma." He was very happy, He gave me a book "Vedokta-Chandrika" written by him and blessed me. It was a rare visit to a mystic scholar, who had illumination on his face, kindness in his heart and greatness in his age.

Third instance refers to my meeting with an eminent Sanskrit scholar, Mystic and Tantrik of Varanasi. It was in Anand Mayee Ashram (1978), Ma had told me to meet Shri Gopinath Kaviraj. He had undergone an operation on Kidneys and was in Anand Mayee Hospital. I went to the hospital and went to the room and slowly entered inside. Gopinathji loudly asked me "Did you see the bright beam of light, which came with you?" I said "No! I did not see." "Did you go to Gyan-Ganga in Tibet? He asked. I told him "Baba, I am in Varanasi only for the last 20 years, I am a lecturer in chemistry in Banaras Hindu University." Baba said, "You have been blessed by Shakti. You have been carrying the torch of that spark. God's road is the only road, where abounding happiness flows. You have been blessed by Ma Anand Mayee. I am happy". I sat at his feet and heard him. "You bless me and cure me" he said. He was totally cured. Second time, when I went to see him, he was in very happy moods. He said "you go to Himalayas and do Tapasya, you will get every thing." I saw in his face contentment and happiness. Mystics can see the bright rays sent by God. I reported our conversations to Ma Anand Mayee. Her face bloomed like lotus flower.

Many times I feel that it is due to God's Grace, blessings

of my grandfather and mother, some Siddhi has dawned on me, unaware and unexpected.

Still often I think "What is mind? What is intuition? What is intuitive power? What is Mysticism?". I am lost in my mystic moods, whenever I think deeply on these topics.

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Śri Śankarāchārya's Atmānātma - Viveka

(Continued from last issue)

(53)

तथा चोक्तम् -

पंचप्राण-मनोवुद्धि-दशेंद्रिय-समन्वितम् ।

अपंचीकृत-भूतोत्थं सूक्ष्मांगं भोग-साधनम् ॥५३॥

And it is said thus :

The subtle body possessing five vital breaths, mind, intellect ten sense organs, and springing from the apañcīkṛta (i.e. subtle) elements is the means or instrument of enjoyment (53)

This Section 53 again briefly mentions the seventeen constituent elements of the subtle body already mentioned in Section 44. They are : five vital breaths/ airs, mind, intellect, and ten sense organs which include the five sense-organs of knowledge and five motor organs.

As seen in section 44, the subtle body is formed by the five subtle elements like space, air, etc. Which have not undergone the process of Five fold Combination (apañcīkṛta).

The gross body was said to be basis of enjoyments, in section 40. Now here it is said that the subtle body is the instrument of the enjoyments; for, the enjoyments are not possible without the means namely, the mind and the senses of knowledge etc. from the subtle body.

(54)

लीनमर्थं गमयतीति व्युत्पत्त्या लिंगं शरीर मित्युच्यते । कथं लीनम् । श्रवण-मननादिना गमयति ज्ञापयति । शीर्यत इति व्युत्पत्त्या शरीरमित्युच्यते । कथं शीर्यते इति चेत्, अहं ब्रह्मास्मीति ब्रह्मात्मैकत्वज्ञानेनशीर्यते । दह भस्मीकरण इति व्युत्पत्त्या लिंगदेहस्य पृथिवीपुरःसरं क्षय इत्युच्यते ॥५४॥

The word linga is formed as per the etymology namely linga is that which makes us know the thing (or the meaning) that is hidden or concealed. The linga is called the body. (Query:) Now how is it that (this linga body) makes us understand the concealed thing or meaning? (Reply:) (This linga body) makes us know (the concealed or encompassed Innermost Self) by means of śravaṇa manana, etc. And the linga is called śarira i.e. body in accordance with the etymology (of the word śarira) namely that is śarira i.e. body which gets destroyed. If it be asked How does the linga body get destroyed, the reply is: This linga body gets destroyed by the knowledge or realisation of the indentity of Brahman and Ātman in the form 'I am Brahman' (The word śarira is synonymons with word 'deha' Now). the word 'deha' is derived from the root 'deha' which means to get burnt. (The linga body can be also called dah; for) there is said to be the destruction of the linga body beginning with the (element) earth, etc. (in accordance with the etymology of the word 'deha' derived from the root 'dah' which means to get burnt or to get reduced to ashes) (54)

This section 54 elucidates the three words linga, śarira and deha as applied to the subtle body. The word linga means which makes known the concealed thing or object. The subtle body makes us know the Innermost Self hidden in the body. This Innermost Self is realised through sravana manana, etc. For this śravaṇa manana, etc. the mind and intellect from the subtle body are useful. Thus the linga body can be said to be responsible for making us realise the Innermost Self.

Now this linga is called 'śarīra'; for, it is śarīra in accordance with the etymology namely śarīra is that which gets destroyed. The linga body gets destroyed when there is realisation of the Innermost Self through śravaṇa etc. as 'I am Brahman', i.e. when there is the knowledge of the identity of Brahman and the Innermost Self.

The linga is also called deha. The etymology of the word deha is : Deha is that which gets burnt up, that which gets burnt up that which gets reduced to ashes i.e. that which gets destroyed. Here the word simply means that which gets destroyed. The linga body gets destroyed thus : The linga body is constituted by those factors which spring from the subtle elements like space, etc. At the time of the Destruction, the order of destruction is : First the element earth gets destroyed i.e. gets merged in its cause water, then water in its cause fire and so on. The subtle elements get destroyed in this order. When the subtle elements the cause of the subtle body are destroyed, there does not remain anything that can be called linga. In this connection another point can be mentioned. The linga body is the not - self not; and - self is not eternal but subject to destruction or is perishable.

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कारण-शरीरं नाम शरीर-द्वय-हेतुः । अनाद्यनिर्वचनीयं साभासं ब्रह्मात्मैकत्व-ज्ञान-निर्वर्त्यं अज्ञानं कारण शरीरमित्युच्यते । तथा चोक्तम् -

अनाद्य विद्याऽ निर्वाच्या कारणोपाधिरुच्यते ।
उपाधि-त्रितयादन्यमा त्मानमवधारयेत् ॥
शीर्यते इति व्युत्पत्त्या शरीर मित्युच्यते । कथमिति चेत् ।
ब्रह्मात्मैकत्व-ज्ञानेन शीर्यते । दह भस्मीकरण इति व्युत्पत्त्या
कारण शरीरस्य पृथिवी पुरःसरं क्षम इत्युच्यते ॥५५॥

Causal body (Kāraṇa śarīra) means the cause of the group

of two bodies (namely the gross and the subtle). The Nescience which is beginningless, indescribable, illusion-producing and fit to be dispelled by the knowledge of the identity between Brahman and Ātman is called the causal body. And the same is said thus :

Beginningless and indescribable Nescience is called the causal (Kāraṇa) (body) which is the limiting adjunct. A man should understand that the Self is different from the group of three limiting adjuncts (i.e. bodies namely the gross, the subtle and the causal).

(Moreover) Nescience is called 'śarīra' (body) in accordance with the etymology (of the word śarīra, namely) śarīra is that which gets destroyed if it be asked. 'How is it so?' The reply is: The Nescience (the causal body) gets destroyed by the knowledge of the identity between Brahman and Ātman (The causal body is also called deha, the word deha is derived from the root dah). The root dah means to get burnt or to get reduced to ashes. (The word deha then means that which gets reduced to ashes). In accordance with this etymology, it is said, there is destruction (lit. getting burnt or getting reduced to ashes) of the causal body, beginning with (the element) earth (55).

In Kevalādvaita Vedānta of Śaṇkaracārya a causal body is accepted along with the other two bodies namely the gross and the subtle. The causal body is that which gets as the cause of the gross and the subtle bodies. As seen under section 39, from the Nescience dominated by Tamas originate five subtle elements; from them arise, through the process of Fivefold combination, the five gross elements from whose combination the gross bodies are formed. In section 44 it was pointed out that the subtle bodies also arise from the five subtle elements. Hence Nesciency itself is said to be the causal body.

In the explanation of the concept of Nescience (See Section 9), Nescience was said to be 'contrary to knowledge'. The latter idea is here elucidated as that which is dispelled by the knowledge of the identity between Brahman and Ātman.

This Nescience is said to be beinningless and indescribable, for its, beginning is not known, and it cannot be described either as existent (sat) or non existent (asat).

This section 55 further explains why this Nescience the cause is called śarīra or deha.

Again, here it is necessary to know something more about the Nescience. The Nescience can be looked at from the two viewpoints, of Totality and Singularity (see Section 73). From the viewpoint of singularity, in case of an individual, Nescience is the limiting adjunct (upādhi) of the Innermost Sentience or Self. So also the gross and subtle bodies sprung from Nescience also become the limiting adjuncts of Innermost Intelligence or Self. Thus, in case of an individual, the three bodies namely the gross, the subtle and the causal become the limiting adjuncts of the Innermost Self. And hence we should understand that the Innermost self (= innermost sentience) is different from these three limiting adjuncts namely these three bodies.

The word upādhi has different connotations in Sanskrit knowledge and in different Indian sciences. In the Advaita Vedānta, the word means :- A thing or a quality which makes another object look in a limited form or look with a different nature. For instance :- when there is upādhi (limiting adjunct) of a jar or a house in case of the vast space, the latter looks limited by the jar or the house as space contained in the jar (ghaṭakāśa) or as space contained in the house (maṭhakāśa); hence here the jar and the house become the limiting adjuncts of the vast space. Moreover :- If a red flower is placed near white

crystal the latter starts to look red. Here the colour of the crystal appears to be different on account of the vicinity of the red flower. Here the red flower becomes the upādhi or limiting adjunct of the white crystal.

The Nescience becomes a kind of limiting adjunct in both the senses mentioned above. Thus when there is, in case of Brahman or Ātman, the Nescience as limiting adjunct, the infinite Brahman starts to appear as limited and the quality-less Brahman starts to appear as possessed of qualities. Now this Nescience as the limiting adjunct of Brahman is a totality (samaṣṭi) of Nescience; it becomes the cause of all the gross and subtle bodies in the universe; hence it is called the causal body. A singularity (vyaṣṭi) of the Nescience is the limiting adjunct of individual self; it is the causal body of the embodied soul.

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अनृत-जड-दुःखात्मक मित्युक्तम् । अनृतं नाम कालत्रयेषु अविद्यमानवस्तु अनृतमुच्यते । जडं नाम स्वविषय-परविषय-ज्ञान-रहितं वस्तु जडं इत्युच्यते । दुःखं नाम अप्रीतिरूपं वस्तु दुःख मित्युच्यते ॥५६॥

(In the explanation of the not-self) it was said that it is of the nature of falsehood, non-sentience and pain. Now that is called the false thing which does not exist in the three times (namely the past, the present and the future) That is called the non-sentient thing which does not know / cognise itself or other things as objects (of knowledge). Grief / pain means : The thing which is of the nature of non-plesantness (or absence of pleasure) is called pain or grief (56).

The not - self was described in Section 38. Its additional explanation is given in this Section 56.

The criterion of falsehood is non-existence in all the three times. The criterion of non-intelligence is the absence of knowledge of oneself and other things.And the criterion of pain is

absence of pleasure or joy. These three namely falsehood, non-sentience and pain are the characteristics of the not-self.

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समष्टिव्यष्ट्यात्मक मित्युक्तम् । किं समष्टिः । किं व्यष्टिः । यथा वनस्य समाष्टिः यथा वृक्षस्य व्यष्टिः । यथा वा जलाशयस्य समष्टिः जलस्य व्यष्टिः । तद्वद् अनेक-शरीर-समष्टिः । एक-शरीरस्य व्यष्टिः ॥५७॥

(In connection with the not-self) it was said :- the triad of bodies is of the nature of totality and singularity. (Query:-) (Now) what is totality? What is singularity? (Reply:-) A forest is a totality A Single tree is a singularity. Or a lake is totality, while (a drop of) water is singularity. Likewise, many bodies (viewed as one) form a totality, while one single body constitutes a singularity (57).

From Nescience as the cause arise all subtle and gross bodies. The latter can be looked at from the viewpoints of totality and singularity. For instance :- Suppose there are so many trees. Now if these trees are taken as one collection or group, if they are taken as a whole or totality, they appear to be one in the form of a forest. On the contrary, if all the trees are considered separately or independently, we become aware of a single, single tree; in that case every tree becomes a single, independent unit. (as a part of the collection of trees). In the same way, if all subtle bodies and all gross bodies are looked at from the viewpoint of a collection or a whole, one becomes aware of their totality which is one. So also, if they are taken as separate, independent ones, we become aware that each body is a single unit, that it is a singularity.

Another example of totality and singularity is that of a lake of water and a single drop of water.

For additional explanation of totality and singularity, see section 73.

(58)

अवस्था-त्रयं नाम जाग्रत्-स्वप्न-सुषुप्तयः । जागरणं नाम इंद्रियैरर्थोपलब्धिः जागरणम् । स्वप्नो नाम जागरित-संस्कारज-प्रत्ययः सविषयः । सुषुप्तिर्नाम सर्व-विषय-ज्ञानाभावः ॥५८॥

The group of the three states stands for the state of waking, the state of dream and the state of (deep) sleep. The waking is that state in which there is apprehension of objects, through the sense-organs (of knowledge). The dream is that state in which there is cognition of those things which owe their origin to the impressions during the waking state. Sleep is that state in which there is (complete) absence of knowledge of all objects (58).

When Ātman was described in Section 37, he was said to be "a witness of the triad of state". Now, these three states are explained in this Section 58.

When the pure Intelligence comes in contact with the three bodies namely the gross, the subtle, and the causal as limiting adjuncts, there take place three states namely the waking, the dream and the sleep. In the waking condition, there is knowledge, through senses of knowledge and the mind, of gross objects like sound, touch, etc. from the gross external world. Now, when the external sense-organs of knowledge are not functioning, there comes a state called dream in which the external senses of knowledge are not working, yet the mind gets some knowledge of some subtle things which are due to the impressions received in or derived from the waking condition. And when the senses of knowledge and the mind fully stop their functions and when there is no knowledge of either gross objects or subtle things there is the condition called the sleep.

(59)

जाग्रत्स्थूलशरीराभिमानी विश्वः । स्वप्न-सूक्ष्म-शरीराभिमानी तैजसः । सुषुप्ति-कारण-शरीराभिमानी प्राज्ञः ॥५९॥

The Self (united with limiting adjuncts) who bears a sense of egoism for the waking state as well as the gross body is called Viśva. The self that carries the sense of egoism for the state of dream and the subtle body is called taijasa. And the Self who bears a sense of egoism for the state of sleep and the causal body is called Prājna (59).

The Nescience comes as a limiting adjunct to the Pure Sentience / Brahman / Ātman. As seen already, the Nescience can be looked at from the viewpoints of totality and singularity. Later on, from the Nescience spring up the subtle and gross bodies. This Nescience being the cause, is called the causal body (See section 55). Now it can be said that Ātman receives the limiting adjuncts of the causal, the subtle and the gross bodies. Due to these bodies there are three states (See section 58). Now the Self starts to have the sense of egoism for these states and bodies. Hence accordingly the Self is given three different names. These names are given in this section 59.

In this Section 59, Śaṇkaracārya has not given the names of the Self from the viewpoints of totality.

They can be given thus :-

- From the viewpoint of totality -

(A)	(B)	(C)
Limiting adjunct	*State*	*Name given to the self*
1) Causal body	1) Sleep	1) Īśvara
2) Subtle body	2) Dream	2)Sūtrātmā/Hiraṇyagarbha
3) Gross body	3) Waking	3) Virāṭ/Vaiśvanara

In this Section 59, Śaṇkarācārya has given the names of the Self from the viewpoints of singularity. They are as follows:-

– From the viewpoints of Singularity –

(P)	*(Q)*	*(R)*
Limiting adjunct	State	Name given to the Self
1) Causal body	1) Sleep	1) Prājna
2) Subtle body	2) Dream	2) Taijasa
3) Gross body	3) Waking	3) Viśva

(to be continued.....)

- Prof. Dr. K. V. Apte
Sangli

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"The Absolute is infinite, but is not a person, though it is supposed by Mansel to be personal (inconsistently with its infinity.) Personality and infinity are mutually exclusive.

Anthropomorphism is a crude conception. Personality is too narrow a concept (and not too wide as the personalists suppose). It is impossible to write a divine psychology. We can't talk of the "Character of God" (Martineau). The quarrel between Religion and Science will last so long as the adherent of Religion claim a familiar knowledge of the Inscrutable mystery, and so long as the students of Science are not aware of the surrounding ocean of Nescience."

– Dr. R. D. Ranade,
in "Religion and Science".

The New Year's Greetings

My heart leaps up, into the skies of eternal bliss, When I behold in the pitch darkness of midnight, The light of the sparkling Sun who has already, sunk, To rise again when this blessed Earth needs him !

Lord Krishna too, took his birth
In the pitch darkness of midnight,
To save the humanity from the rule of Tyranny
And to establish the Kingdom of peace and prosperity.
Even Today, the things are not too different,
When the New Year takes its birth,
Holding the lamp of hope to the mankind,
Which is on the brink of complete extinction.
I see a bright future awaits humanity,
Which would lead the entire humanity,
To the peaks of eternal bliss,
Peace and prosperity.

- K. K. Adkar

The Twentieth World Congress of Philosophy to be held in Aug. 1998 accepts Editor's paper for Presentation in the Congress

November 14, 1997

Prof. P. D. Dharwarkar
Academy of Comparative Philosophy and Religion
Gurudeo Mandir, Hindwadi,
Belgaum - 590 011.
India.

Dear Professor Dharwarkar,

I am pleased to inform you that your paper "Human Mind in Indian Philosophy", has been accepted for presentation in the Philosophy of Mind Section at the *Twentieth World Congress of Philosophy.*

The schedule of the Congress will be posted at the Congress website early in 1998. Consult the website at www.bu.edu/WCP for information regarding the program, including the time of your presentation.

This Congress, which promises to be extensive in numbers of participants and rich in content beyond any precedent, will bring together philosophers from all over the world and feature much of the best current work in philosophy. Given the scholarly significance of this Congress, and its potential for intellectual exchange across cultures and traditions, we hope that you will be able to secure institutional resources to defray part or all of your expenses.

May I also ask that you read carefully the attached information from the American Organizing Committee as it pertains to the technical aspects of your paper and abstract and to the registration process. Close attention and adherence to these requirements will greatly help the administrative work of the AOC, Inc.. Please be advised that negotiations concerning the publication of the Congress *Proceedings,* in whole or in part, are still in progress. We cannot provide a definitive statement regarding the policy of publication at this time.

With all best wishes from the Program Committee, I remain,

Sincerely yours,

Sd/-
Ernest Sosa
Co-Chairman, Program Committee
International Federation of Philosophical Societies

Encl.

November 14, 1997

Prof. P. D. Dharwarkar
Academy of Comparative Philosophy and Religion
Gurudeo Mandir, Hindwadi,
Belgaum - 590 011.
India.

Dear Professor Dharwarkar,

May I congratulate you on the acceptance of your paper. Your contribution to the success of the *Twentieth World Congress of Philosophy* is greatly appreciated. May we ask you to consider carefully the following items as you prepare for your presentation.

FORMAT CONVENTION FOR PAPERS:

Once we have finalized arrangements regarding the publication of the *Congress Proceedings*, papers will have to be reformatted according to the requirements of our publisher(s) in order to be considered for possible publication. The details of format convention and the program will be posted at the Congress website at **www.bu.edu/WCP** early in 1998.

We would also like to remind you that individuals presenting papers will have 15 minutes to present their papers. Please plan your presentation to remain within the constraints of this time limitation. We reserve the right to assign your paper to a related section, if necessary.

REGISTRATION:

Individuals on the main program of the Congress, and individuals participating in the programs of learned societies meeting concurrently with the Congress, **must submit paid registrations prior to 1 February 1998** in order to be listed on the program of the Congress. Apart from meeting this requirement, there will be no official record of your participation. If you submitted a paper before the Sept. 1, 1997 deadline, you may still register at the early fee rate of $150.00.

While some might consider this requirement a bit harsh, our policy is essential to the fiscal well-being of the Congress. For your information, our registration fee schedule is the least expensive in recent memory. The Moscow Congress, in 1993, had an early fee of $400.00 and a late fee of $500.00. The Brighton (England) Congress had fees, in 1988, ranging between $200.00 and $300.00. It is important to note that we do not have governmental subsidy, as in the case of previous congresses, nor do we have membership fees. Such fees obviously must be factored into the very reasonable registration rates at the annual meetings of the *American Philosophical Association.* In our case, all the administrative costs of this once-in-a-lifetime event (and they are considerable) must be included in the registration fee. Thank you for your consideration.

Cordially yours,

Sd/-
Professor Alan M. Olson, Executive Director

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Academy of Comparative Philosophy and Religion,
Hindwadi, Belgaum.

QUARTERLY REPORT

FOR THE PERIOD ENDING 31-12-1997.

A brief note on the activities of the academy during the quarter ending 31-12-1997.

All the trustees of the academy assembled at the lecture hall of the A.C.P.R. Belgaum on 13-11-1997 being Vaikuntha Chaturdashi day and offered garland, flowers etc., to the photograph of Sri Gurudeo, Dr. R. D. Ranade, M.A., D.Litt, followed by meditation and distribution of prasad. Prof. N. R. Deshpande, Chairman of the academy gave a talk on the importance of observing the 'Vaikuntha Chaturdashi function.

The academy had arranged the 'Gurudeo Ranade Memorial Lecture - 1997' programme in the A.C.P.R. building, at Hindwadi Belgaum for three days on 22nd, 23rd and 24th of December 1997. Dr. I. P. Singh, M.A., Ph.D., I.F.S. (Rtd), former Ambassador to Spain, now at A-25 Nirman Vihar Delhi 110 092 was invited to deliver lecture, as part of the aforesaid memorial lecture programme 1997. Dr. I. P. Singh delivered lecture on all the three days on 'Common Frontiers of Science and Faith', and the audience specially invited heartily enjoyed the lecture programme on all the three days.

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- J. M. Kulkarni
Secretary

Visitor's View

Date : 25-12-1997

To,
The Chairman,
A.C.P.R., Belgaum.

Dear Sir,

I have attended the lecture of Dr. I. P. Singh IFS Ex-Ambassador to Spain given in Ranade Mandir on 22nd, 23rd and 24th December. These lectures were excellent in content, langauge, exposition et al. The arrangement was also impeccable.

I congratuate A.C.P.R. and its Academic Council for this excellent programme.

Wish the Academy and Trustees and Academic Council a happy New Year.

I look forward for continuation of such programmes in future.

Your sincerely,

- R. R. Vadavi
"MATRUCHAYA" 28, 1st Cross,
Ranade Colony, Hindwadi, Belgaum.
Karnataka 590 011.

The Academy of Comparative Philosophy & Religion

Gurudeo Mandir, Hindwadi, BELGAUM-590 011.

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'' Pathway to God '' is Published by Academy of Comparative Philosophy and Religion, Gurudeo Mandir, Hindwadi, Belgaum-590011 and Printed at Swastik P. Press, Huns Talkies Road, Belgaum-590002.

Cover Printed At : Swastik, Belgaum.